Reformation

Against

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WHOREDOME

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cleannelſe of lyfe; commanding us to abſtaine from **Drunkennelſe**, which bringeth us forwarde unto **Whoredome**: and when wee haue once embraced theſe, they leade us captiue, unto **the breach of Gods Sabbath**: to bee diſobedient unto our Parents, Magiſtrates, and Paſtors: to ſteale: to murder: to ſweare, and forſweare: yea, to become Idolaters, and blaſphemers of Gods Name, &c. as ſhall bee ſhowne hereafter, God willing, by ſufficient Teſtimonies, as well out of Gods worde, as alſo from the Wrytings of holie and learned Authors: together with manifeſt Examples; of the which ſome haue happened evē in

in our dayes. But firſt of all, let us come along the Borders of the Byble, and take a view how the Plague of Drunkenneſſe hath miſerablie infected ſome even of GODS deareſt Saincts, from the beginning.

Then to begin with *Noah*, who firſt after the Flood planted a Vineyarde, was firſt drunken, and curſed his ſonne *Cham*, becauſe hee mocked him, when he ſaw him lye ſleeping uncovered. *Geneſ.* 9. 21.

What excuſe can our Drunkards now adayes, drawe from *Noah*? he knew not the qualitie of the Grape, but was beguiled with the juyce thereof; and that after his wearifome buſines,

no doubt: and yet for his fault he eſcapeth not, but is puniſhed with the deriſion of his owne ſonne, his ſonne is accurſed, and the whole generation of the *Canaanites* alſo accurſed of God for his ſake: beholde, *Noahs* indigent **Drunkenneſſe** is the originall hereof: And ſhall we then be blameleſſe, who wilfully, wittinglie, & of ſet purpoſe, drinke our ſelues **Drunken**? giving it the name of **Merrineſſe**, **Godfellowſhip**, &c. No, ſurelie, except wee forſake and deteſt our vylde **Drunkenneſſe**, not onelie ſhall our fleſh and blood (and all godly Men) hold us in deriſion; but God Himſelfe will laugh us to ſcorne, the Earth ſhall bee accur-

unto ſinne, & at laſt to become like himſelfe, even damned for ever. Thus much concerning *Nebuchadnezzar*.

Now let us goe on, unto *Belſhazzar*, of whom wee ſpake before: and let us beholde what kinde of **Ryot, Gluttonie,** and **Dzunkenneſſe** he uſed, & what was the ſucceſſe thereof. The Scripture ſayth, he made a Feaſt unto no leſſe than a thouſande Princes: and that hee drunke much wine in their companie: yea, till hee became **dzunken.** And then forſooth no Veſſels could ſerue him to drinke in, but thoſe of Golde and Silver, which his Grandfather *Nebuchadnezzar* had taken out of the Tem-

Temple of the Lord in *Hierusalem*: those, I say, he caused bring before him, filled them with strong Drinke, and he, his princes, wiues, concubines, and harlots dranke, and were beastlie **Drunken**: then thought they no more on the God of Heaven: but rather in contempt of Him, with wide throats they praysed the gods which were made with mens hands, of Golde, Siluer, Brasse, Yron, Wood, and of Stone. But what followed upon this **Drunkennesse**? As I take it, the drinke was not yet digested when the king was slaine, his house divided, and a miserable ende hapned on the whole **Drunken rout**, I warrand

rand you. *Daniel, Chap. 4. verſ.* 30. And *Chap. 5. verſ.* 1. 2. 3. 4. 30. 31.

Hoſea propheſieth, that there ſhall be like people, like prieſt: they ſhall **eate**, but not bee ſatiſfied: they ſhall commit **Adulterie**, but not increaſe: **Whoredome** & wine taketh away their heart: the ſpirit of **Fornication** cauſeth them to erre: they ſtill goe **a whoring**: therefore their daughters ſhall be **Harlots**, and their ſpouſes **Whores**: & their **Drunkenneſſe** ſtinketh. But I hope there are no ſuch prieſtes in this Age: if there bee, I dare ſay they are amongſt the *Papiſts*, but not amongſt us. *But I pray you reade the* 4. 5. *and* 6. *Chapters*

of

of Hoſea, for in them is ſo much ſayd of Prieſts, that I thinke a Ieſuit will haue enough adoe to expound them.

The Prophet Ioel biddeth the Drunkardes to awake, and inſteade of their drunken paſtyme and laughter, to howle, and lament: for, ſayth hee, yee haue made ſale of Gods people: and the price which ye get, yee beſtow it on Harlots, and on Wine, that ye may drinke, and bee drunken: but woe bee unto you, for the drinke ſhall be pulled from your mouth, & a ſudden deſtruction ſhall come upon you. *Ioel. Chap. 1. Verſ. 5.* And *Chap. 3. verſ. 3. 4.*

Micah, in his 2. *Chapt.* threatneth the wanton Drunkardes, and

curſed for our ſakes, and at the Great Day of the Lord we ſhall deſcende downward, & receiue a portion in the Lake which is alreadie prepared with fire and brimſtone, for the Deuill, who ſhall bee accompanied with the impenitent **Drunkardes, Harlots, Sabbath-breakers, Swearers,** &c. Therefore, in the Name of God, let us ioyn hands with the holy Ghoſt (leaving off all **Uncleanneſſe**) and ſanctifie the Lords Sabbath here; ſo ſhall we poſſeſſe thoſe glorious Manſions hereafter which Hee hath prepared for us from the beginning of the worlde.

Lots two Daughters beguiled their Father: they made him

drunken: and there-upon hee committed moſte abhominable Inceſt, & begot his own daughters with childe: and, though hee knew not of it, yet was hee puniſhed in that his untimelie ſeede: (the ſeede of **Drunkenneſſe** we may call it) for the eldeſt daughter bare the father of the *Moabites*, and the younger the father of the *Ammonites*; who as they were begotten in **drunken inceſtuous whoredome**, ſo were they, and their poſteritie, vylde and wicked. *Geneſ.* 19. *Verſ.* 32. 33. 34. 35. *&c.*

The Lord Himſelfe maketh **Drunkenneſſe** a marke, whereby the unholie are known from the holie, and the unclean from the

the cleane. *Leviticus, Chap.* 10. *Verſ.* 9. 10.

And vvhat hapned unto *Nabal*, I pray you, after his **drunkenneſſe**? The Scripture ſaith, that he was **verie drunken**: and he never roſe againe: for within ten dayes after, the Lord ſmote that **drunken gluttonous churle** that he died. 1. *Sam.* 38.

When *David* had committed adulterie with *Vriahs* wife, hee ſent for her husband from the Campe, and made him **drunken**: thinking that **drunkennes** would provoke him to **Luſt**, to goe downe to his houſe, & lye with his wife, &c. But becauſe **drunkennes** prevailed not to cover adulterie, murder procee-

ded: yea, murder after murder: so that the sworde never departed from *Davids* house. 2. *Sam. Vers.* 10.

It is to bee marked, that the wise king *Salomon* often joyneth **Whoredome**, with **Drunkennesse**; strong drink, with strange women, &c. as unseparable companions: and saieth, that those are the wayes which destroy even kinges, and causeth them to forget Gods decree, & to change the judgement of the children of affliction. *Prov.* 23. *Vers.* 27. 28. 29. 30. 31. 32. 33. And *Chap.* 31. *Vers.* 3. 4. 5.

And *Iesus Syrach*, in his booke called *Ecclesiasticus*, rayleth out moste bitterlie against the vyces of

of Drunkenneſſe, Gluttonie, Leacherie, &c. ſaying, that they bring men to povertie, make them impudent, to forget God, & all good manners, pleniſheth men full of vglie diſeaſes in this life: and in the ende bringeth both bodie and ſoule into Hell fire. *Syrach* 19. 3. and 23. 6. and 31. 12.

The Prophet *Iſaiah* thundering out the threatnings of the Lord againſt His people, upbraydeth them eſpeciallie with Drunkenneſſe, and maketh it the verie roote of all Miſchiefe, even amongſt men of every vocation: for hee ſpareth neyther King nor Biſhop, Prophet nor Puritane, Prieſt nor Laicke, Maſter

ſter nor Servant: but ſaith, they all goe aſtraye through ſtrong Drinke, and are even ſwallowed up with Drunkenneſſe. *If any ſhould be offended hereat, I truſt hee will blame the Prophet for his downe-ſetting, and excuſe mee for my repetition: for it is not mine intention to cavill with any, nor to moue them to wrath: but rather to make my ſelfe, and others, abhorre* Drunkenneſſe. *Loe, reade the places: Iſaiah, Chap. 5. verſ. 11. 12. 22. 23.* And *Chap. 22. verſ. 13. 14.* And *Chap. 28. verſ. 7. 8.* And *Chap. 56. verſ. 10. 11. 12.*

Now take but a ſlender view what the prophet *Ezekiel* ſays of Drunkennes, Gluttonie, Pryde, and Idleneſſe, together with

Whore-

Whoredome, those fiue sisters; in the 16. chapt. of his Prophesie: and so let us goe on, and see what *Daniel* sayth of Drunkennesse, and the rest of the holie Prophets.

It is then manifest by *Daniel*, that God, even our owne God, is a mercifull Lord, slow to anger, and readie to forgiue: yea, in His wrath He thinketh on mercie. But if His mercies, loving kindnesse, and wonderfull great benefits, which Hee bestoweth upon us, from time to time, prevayle not with us; then wee must understand that He is righteous, and is forced (thorow our ingratitude) to enter into judgement with us. As we see by the ex-

example of many here & there thorow the whole Byble: and in this place by *Belshazzar*, king of *Babylon*, who succeeded to the kingdome when *Nebuchadnezar* was driven from *Babel*, & from the fellowship of men, and was faine to eate grasse with beastes, and abide heate, colde, and wet, till his haire grewe like Eagles feathers, and his nayles like the clawes of Fowles: this miserie came unto him, no doubt, thorow **Wantonnesse, Drunkennesse, Gluttonie**, and **Whoredome:** for those are the Chaines where-with Satan bindeth the worlde, and draweth us from the true service of our God, and maketh us abjectes, and slaues

unto